



Leaban-aiéir mioránal,  
 Tabairtá cum an  
**TEANZA SAEDILSE**  
 a corrad <sup>asur</sup> a raorúisad  
 a <sup>asur</sup> cum  
 Fein-maíla Cuid na h-Éireann.

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The



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BROOKLYN, N. Y.

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At the request of many students we give the translations of Fathers Burke and Carbery's letters to the managers of the Inman Line Steamers which appeared in the last issue of the GAEL, as follows.—

DEAR SIR: I beg to return to you, and to Messrs Inman my best thanks for all the favors you have conferred on me. Deep as my gratitude is for these personal favors, I am still more grateful for the kindness and consideration with which my fellow countrymen are treated on board the magnificent ships of the Inman Line.

I came to America on one of your splendid steamers. There were nearly three hundred Irish emigrants in the steerage. The kindness and tenderness with which these emigrants were treated drew from them expressions of the greatest satisfaction.

I had free access to them and they to me, at all times, and I hope and pray that my poor countrymen may be always treated as well as I have seen them on board the Inman steamers.

I am, my dear Sir,

Yours very sincerely,

THOMAS N. BURKE, O. P.

To the

INMAN STEAMSHIP Co., Limited.

DEAR SIR;

Having seen recently in the newspapers a controversy regarding the various lines of steamships running between New York and Liverpool, I find it my duty to state my experience on board the "CITY OF RICHMOND," of the INMAN LINE, which left Queenstown June 1st, with 1,240 Scandinavian and 240 Irish emigrants. Having previously heard of the ill-treatment of emigrants, I was anxious to ascertain for myself the real facts, and therefore went through the apartments at early morning, late at night and at intervals.

The order and discipline among the passengers was such as to ensure comfort and the strictest morality. Mr Jones, in charge of the Emigrant Department, in his anxiety for their welfare showed the heart of a real father. For the unmarried portion, separate rooms are provided.

Great attention was paid to ventilation, and the food was plentiful and most excellent.

On many occasions I brought with me gentle men from the saloon to see the quality of food for the people at the various meals.

The beef was of the first class, and the pork seemed to have been selected with especial care.

The bread supplied to emigrants was the same as that used by the saloon passengers, and so anxious was I about this matter that I frequently visited the bake house to observe the preparation of the bread.

On the second Sunday every facility was afford-

ed by the officers and a suitable place prepared to read prayers for the Catholic portion, and the strictest care taken to preserve order during the religious exercises and services; furthermore, was afforded me in confessing any who sought the use of my ministry.

When, therefore, zealous people who bring charges of neglect and abuse in the transportation of emigrants, they should be held to specify the time, the ship, and the date of sailing, on which such abuses occurred.

Knowing that such charges have been made, I find it my duty, on the arrival at the landing stage in New York, to volunteer the expression of my hearty and entire approval of the treatment given the emigrants by the officers of the good ship "City of Richmond," of the INMAN LINE.

And during my extensive tour through the United States, it gave me especial pleasure to notify my experience to the Bishops, priests, and people, I had the pleasure of meeting during my sojourn in this country.

As a lover of fair play I deem it my duty to give this testimony to the care I witnessed as shown to the poor emigrants in search of a new home in a foreign land.

I am, with much respect,

Yours in Christ,

(Signed.) Joseph J. Carbery, O. P.

ST. VINCENT FERRER'S CHURCH, NEW YORK.

The National Platform.

We regret to have to observe that our New York friends at their initiatory ratification of the platform adopted at Philadelphia have omitted the keynote of the platform. We would ask those responsible for that omission if they ever attended a play in which the principal cast of the play was omitted, to state the sentiments which such omission evoked, whether they were not those of want of confidence in the actors and of contempt for the play. These are the just sentiments evoked in the breast of every unselfish patriotic Irishman by the Cooper Institute ratification farce.

The platform adopted at Philadelphia must be carried out as a whole or failure will be the result. There is no need to tamper with or mutilate that platform; it is bold, manly, and complete, and we would advise those who applied the pruning knife to it on the occasion referred to, to be more careful for the future. The fourth plank in that platform binds the whole together, omit it, and the structure crumbles to atoms, because the language is the essence of nationality.

Every Irishman should get a copy of the Dublin Gaelic Journal, its price is only six shillings a year. It and the GAEL are the only papers published in the Irish Language.

## TWO LITTLE MEN.

FAMINE 1880.

Two little boys, aged twelve and fourteen years, walked from Skibber-  
een—two hundred miles—to ask the  
Dutchess of Marlborough, at Dublin,  
Castle, to help them to save their fa-  
ther from starvation and eviction.

From the sunny South of our suffering land  
Two little brothers went hand in hand—  
Two little brothers of tenderest years  
Went in the midst of the rain of their tears,  
With their young hearts torn with torture of fears,  
Wended and begged from their home in the glen,  
Apostles of sorrow. two brave little men !

Behind them their father was crying for bread,  
Their mother was weeping the day she was wed,  
But, brave little fellows, still onward they sped;  
Round them the bays were adrape with their gloom  
The shade in their path was the shade of a tomb,  
The sound in their ears were the wails as of doom,  
As lone as a shriek o'er a desolate fen,  
Still onward they journeyed,—these two little men !

What did they care for the cries of the night,  
What did they heed of the sights that affright,  
When they thought of their home far behind,  
With its mercies of Squalor, and Hunger, and

Wind,

Where the blood of their blood were starving  
and blind—

Starving and chained as if pent in a pen?  
Still onward they journeyed—those two littlemen !

Round them were gleams of the beautiful Spring  
Birds were about on their weariless wing,  
Singing the songs that the fetterless sing ;  
But they in the spring of their wearisome days,  
They in the sorrow and shame of their ways,  
They had no anthem of praise to upraise,  
Seeking some shelter in desolate den,  
Alone, unbefriended, our brave little men.

Up did they fare in the dawn of their youth,  
Up with their rags and their hunger, and truth.  
Up with their innocent lips did they plead,  
Up with their faces grown grim with their need,  
As victims of Famine, gaunt pleaders, indeed ;  
They went to the " Castle," asked right. and  
what then?—

Their voices were hearkened to ; brave little men !

Men with your manhood ; those boys are your  
shame :

With the strength of your might, are you worthy  
your name?

You beg but *some* niggardly crumbs for your

right

You ask but *one* gleam of the glory of light,  
You seek but *one* glympse from the gloom of  
the night,

You clamour in conflict with voice and with pen,  
Oh, men you are shamed by those two little men

*From Songs For Freedom, by Father McHa'e.*

Perseverance in a good Cause Deserves Applause.

It is now a long time since we wrote the above.  
Like "Maury men of many minds," &c. it is an old  
familiar "head-line" and we now desire to turn it  
to some practical use.

If the cultivation and preservation of the lan-  
guage of Erin be a "good cause"—a patriotic cause  
—and we take it that very few will say that it is  
not—then, we claim the title to "perseverance".  
But, instead of the "applause" to which, the sen-  
tence declares, we are entitled, we solicit the ac-  
tive cooperation of our countrymen.

Twenty-one months ago when we founded the  
Gael a good many friends of the Irish language  
shook their heads and prophesied its collapse be-  
fore six months. The first number declared  
that the Gael would not collapse while we  
lived in health. We now reiterate that declaration.

The principal reason why our friends so proph-  
esized was that the Gael would not "pay", and,  
therefore that we were not such a fool as to ex-  
pend money on it.

Neither are we such a fool as that. It is true that  
we laid out some money on the first issues but it  
is now self-supporting and that is enough without  
we making a "fool" of ourself.

Now, as to the matter of foolishness, we have  
not entered a theatre or any place of amusement  
since we came to Brooklyn. We do not spend  
money on liquor, whatever we have spent—and it  
is not much—is in connection with the Irish lan-  
guage movement. How many dollars have our  
criticisers spent in play-houses and liquor stores  
during those years of our exertion in the cause of  
our country's language ?

These remarks are forced upon us by the conduct  
of some of our *patriotic* friends. They think that  
the *cents* laid out on the Gael are thrown away  
while the *dollars* spent in bringing disgrace on our  
nationality are not considered at all. As already  
stated the Gael will be published while we live in  
health, but the volume of its circulation will de-  
pend on external aid. We shall take pride in cir-  
culating it if we are assisted. For every dollar the  
Gael receives one hundred copies will be distribu-  
ted as advertisements. So that those who endorse  
the sentiment—"Perseverance in a good cause de-  
serves applause", will applaud the better by circu-  
lating the Gael in every possible way, thereby ge-  
nerating sentiments which will ultimately culmin-  
ate in a general uprising in favor of cultivating  
our ancient language.

Οἶσ Νῆλ Η-υἰῖρε.

Ἰρ φέτοῖρ ἡομ ζῆηῆα το ῖζαοῖλεαδ  
 Uul' oirlac co mairt leir na peelers

Ἐῖτ φεῦε, τᾶ αοη ῖυο

'Nη αῖ η-αζαῖδ-ηε, ῖο λευη οῦδ!

Ἵο δ-φῦλῆηδ ζαη αῖη αῖτ ῖῖε-δ-

Κῦαῖρ ῖυεφᾶρ ηα peelers le céile,  
 Fjéce, ηο τᾶ 'έῖοδ, ηο ceud αηη,

Ἐζῦρ ἵαο α ἵηε,

βῦδ τᾶηα αη οῦηηε

Οο ῖδζῖαδ α λᾶη αηη α η-εῦοαηη.

Οᾶ λοῖρζῖεᾶ αοη ῖῖεα αῖηᾶη λεο,

Nj loircefa ceann eise zo brat leo,

βεῖτ' ῖῖεῖρ αζῦρ ῖῖεε,

Οο ῖῖῖρ ῖῖη αδ' ῖ-εῖοῖδ-ῖῖῖ,

Οῦη. βεῖῖεα αῖρ ῖῖη οῦη α ῖᾶῖῖε-

Ἐῖτ peeler βοῖτ ῖοαῖρ ῖαῖᾶηα

Ἐῖ ζαδᾶῖ ηα βοῖαρ' ηο ῖῖᾶῖε,

Ο'α λοῖρζῖεᾶ 'ηα αζαῖδ

Ο βαλλα ηο οῖοῖδ,

βα οῦηῖαῖδαδ ἡομ ῖ ῖῖη, α ῖᾶῖῖε.

There are numerous typographical errors in the poem which ῖῖρ. Durnin sent us in last number. The errors are ours. In the first word of heading read "ῖῖῖῖῖ," first line 2nd ver. "ῖῖῖ," last word in 3rd ver. "ῖῖῖῖῖ," 4th line 4th ver. "ῖῖῖῖῖ." first line 5th vr "ῖῖῖῖ." We would request of our correspondents to write as plain as possible because we cannot spare time from our regular business to devote to scrutinizing illegible communications.

Our correspondents will understand that we merely published THE GAEL because there was not then a single paper published in the Irish Language. The publication business is not our forte. Those, then, who believe in the patriotism of having a paper published in the National Language will assist the Gael in every possible way, and plain, legible, communications will tend to that end.

Owing to pressure on our Gaelic resources the dialogue εῖοῖρ αη ῖῖοα ῖα ῖᾶῖᾶῖῖ kindly sent us by Mr. E. O'KEFFFE of the N. P. C. S is held over till the next.

THE PHILO-CELTIC CONVENTION.

Editor An Gaodhal;

The suggestion, that the societies interested in the Irish Language movement, hold a convention in the near future, coming as it does from the corner stone of the movement, (the Boston society), I think it should be well considered by the different societies all over the country, and I give it as my opinion, that if a convention was held in the fall it would be one of the best things done towards the success of the movement now that it has been endorsed by the Phila. convention. We will never hold one unless some action is taken by the societies, why cannot some of them come to a mutual understanding and call a convention for sometime in September or October? I would like the opinions of the Philo Celts from all parts of the country on this matter, hoping to see something practical being done soon,

I remain yours resp't

BOSTON, JULY 2,

A Philo Celt.

The Brooklyn Philo Celtic society passed a resolution endorsing the action of the Boston society in suggesting the holding a convention. It is prepared to enter into the matter at any time. We hope the societies of N.Y., Patterson, Newark, Syracuse, Elmira, Phila., New Haven, Nashua, Pekin &c. will record their sentiments in its regard, and we would appeal also to the following gentlemen who are identified with the movement from its inception to do the same. In order to indicate no preference we give the names alphabetically. Coun. Cottrell, Wis., M.J. Collins O., T.W. Cronin Tex., E.F. Delahunty Utah, J. Duffy Canada, C.H. Duggan Me., D. Henry Chicago, C.D. Geran Mass., M.A. Gallagher Pa., J. Kelly Oswego, M.J. Lovern Scranton Pa., F.S. McCosker Mobile Ala., M. McSweeney Mobile Ala., J.A. O'Neill La., W. O'Leary Mo., J. Quinn Mich., M. Powers Conn., W. Russell Oil City, D. Tendam Detroit, T.F. Tracey Conn., P.M. Walsh Pa., M.A. Weaver Pa. We omit the names of individual gentlemen connected with societies, because it is society matter. If some of these societies do not meet now those who organized them should communicate, such as Major Maher, Mr. Gibson, and our friend P.C. Gray.

The Gael and possibly the Gaelic Journal owes its existence to the gentlemen above named, because we were in communication with them when we conducted the Gaelic department in the Advocate, and it was through their encouragement that we undertook to found the Gael, and the production of the Gael shamed our Dublin friends into following suit. There is a large number of gentlemen through the country with whom we

have become acquainted through their exertions in the cause.

All things considered it must be admitted that the Irish Language movement has crept along steadily, and that, without being open to the charge of self praise, the gentlemen above named are justified in congratulating one another.

As the Boston is The Parent society we would suggest that it act as chairman in the instance of arranging the matter of a convention. Let all in its favor communicate with them or with us as brief as possible, giving their opinion as to the most convenient place for holding such convention. If this be done at an early date, we could submit the pith of all the communications received to the Boston society so as to enable them to publish in the next issue of the Gael for immediate consideration the arrangements suggested by them; we at the same time to publish the communications at length. We hope this will meet the approbation of both societies and individuals. We propose it in the spirit of brotherly friendship, and in the belief that its consideration is of paramount importance to the Irish Language movement.

For the Boston society, address P. J. O'Daly, 6 Harrison av. Boston. We have not mentioned the names of the clerical friends of the cause lest they should not like to have them published, but their presence and support would be of incalculable value, and we hope they will respond.

It would occupy too much space to mention the names of all who are energetically working to promote the cause, and we hope they will all respond. We named the former because we were in communication with them prior to the Gael's existence.

Gentlemen residing at a distance, who could not conveniently attend, might write their sentiments, and such suggestions as in their judgment would be serviceable to the

cause.

ՁԻՆ ԸՐՁԻՕՅԵՅԻՆ ՁԻՕՅԵՅԻՆ ԾՕ ԸՁԻՆ.

ՇճԻՅԵ ԲԻՅ ԼՕՇԼՈՒՅ, Ա՛Ր ՇճԻՅԵ Ա  
ԻՒԱԾ,

Ձ՛Ր ԻՃՕՂ ԻՇ ԾՕ Ծ-ՇՃԻՅԵ ԸՄՅ ԱՅԻ ԱԾ-  
ԱՐ ԲՒԱԾՕ.

ԲՒԾ ՅԱՐԾ, ԲՒԾ Կ-ԱՅԾԵՒԼ, ԲՒԾ ԼՅՈՒ-  
ՊԱՐ Ա ԾՃՕՅԵ,

՛Տ ՄԱՐ ԻՅՒԲԱԼԱԾԱՐ Ծ՛ԻՃՅԱԾԱՐ ԸՐ-  
ՇԱՅԻ Ա՛Ր ՇՃՕՅԵ.

ԵՅ ԷՅԻԵ ԾՕ ԲՈՒՅԱԸ ՛Ր Ա ԻՒԱԾ-ԻՆ ԲԵԱԾ,  
ՁԷՇ Բ՛ԱՐԾ ԵՅ Ա ՄՅՐԻԵԱԸ, ԸՅԾ ԵՅ ԻՅ ԸՕ  
ԼԱԾ,

ՁԾԱՐ ԸՐԻՇԱԿՅ ԸԼՒԱՅՈՒ ԾԱՐԾ ՅԱՐԾՅԾ-  
ԵԱՇՇ Ա ՄԱԸ,

ԸՅԾ ԲՒԾ ԼԱՅՈՅԻ ԱՅ ՊԱՒՊԱՅԾ, ԸՅԾ ՅԵԱՐ  
Ա Յ-ԸՕՄԻԴԻԱԸ,

ԾՕ ՇՈՒՇԱԾԱՐ ՛Ր ԷՐՈՅԾԵԱԾԱՐ ՛Ր  
ՇՄՅԵԱԾԱՐ.

ՁԷՇ ԼԵ ՊԵԱՐԵ ԱԾԱՐ ԻԵԱԼ ԱԾԱՐ ՄՅ-  
ՇԵԱՇՇ ՊԱ Մ-ԲԼԻՃԱԾԱՅՈՒ.

ԾՕ ԼԵՃՅԱԾ Ա՛Ր ԾՕ ԼԵՈՒՅԱԾ Ա ԸՄՊԱԸՇ  
՛Ր Ա ԲՄՅԾԵԱՅ,

ԵՅ ԻՕԼԱԸ ՊԱ ՊԵԱՊԵՇԾՅ ԱՅԻ ՇԵԱՒՊԱՅԻ  
ՊԱ ԲԻՅ,

ԵՅ ՊԱՒՊԱՅԾ ՛Յ Ա ԻԵՐՈՅՇԵԱԾ ՛Ր ԱԾ ՊԵՒԲ-  
ԱԾ Ա ԸՐՈՅԾԵ,

ԼԵՅԾ-ՄՅԼԵ ԾԵ ԲԼԻՏԻՅԱԾ ՄՅՅԾԵ Ծ՛Պ ԱՅ  
ԾՕ ԻԵՐՄՈՐԱԾ ԾԱՐԾԷՐՅԱՐ ՛Ր Ա ԼԱՕՇՐԱ  
ԱՅՈՒ,

— ԻԵՒԸ ԻՒԱԾ ՊԱ Կ-ԷՅՊԵԱՅՈՒ, ԱՕՅ ԼԱՅՈՒ  
Ա՛Ր ԱՕՅ ԸՐՈՅԾԵ,

՛Տ ՅԱԾ ՊԷՅԾ ՊՕՅՈՒ ԱՅ ՊԱՒՊԱՅԾ ԱՅ ԲԵՒԼ-  
ԱՅ-ԱՇ-ԲՄՅԾԵ,

,Տ ՄԱՐ ԇՈՒՇԱԾԱՐ ՛Ր ԷՐՈՅԾԵԱ-  
ԾԱՐ; ՇՄՅԵԱԾԱՐ.

ՁԷՇ ՇԵԱԾ ԲԼԻՃԱԾԱՅ յԵԼԵ, ՛Ր ՄՅ ԻԵՒԾ-  
ԱՅՈՒ Ա ՊԱԾ

ԼԵԱԸ ԾԵ ՛Պ ԱՅՈՒ Ա՛Ր ԾԵ ՛Պ ՊՅԱԼԱՐ ՛Ր  
ԾԵ ՛Պ ԸՐԱԾ

ԾՕ ՇՄՅ ԱՅԻ ԱՅ ՕՂԵԱՅ ՛ՐԱՅ Յ-ՇԵՒԾ  
ԲԼԻՃԱԾԱՅ ԻՅՈՒ,

Ծ՛ԻՃՅԱՅԾ ԵՅ ԾՄՅԵ Ա՛Ր ԾՄՅԻՐԵԱԸ Ա՛Ր  
ՇՅՈՒ,

ԾՕ ՄԱՐԻՃԱԾ ՛Ր ԾՕ ՇԱՅԼԵԱԾ Ա ԾՃՕՐ-  
ԵԱԸԱ ԾՐԵՍՅ՛

ԾՕ ԼՅՈՒՅԱԾ ԸՄՅ-ՄԼԱԾ Ծ՛ԱՐ ԱԾԱՐ ԼԵՍՈՒ.  
ՔԼԱՊԵՄՅԵԱԾ ԸՕՅՇԸՅՈՇ ԻԱ ՄԱԸԱՅՈՒՅ  
ԾԵԱՐ՛

ԵՅ Օ ԾՕՄՊԱՅԼ ԻՐ ԱՅ " ԼԱՅՈՒ ԾԵԱՐԾ "

ոյծիրքե ար,  
Ո՞ր քրոջեաճար ասր ո՞ր քայ-  
լեաճար.

Օրսո, օրսո, Օ ԸՅԻ րո քնլե 'րոյր,  
Ասր քրոջոլլ դա քրե դա քեքոյմ ան  
քրոյր;

Իր քա՞ծ է օր քոլայքեաճ Եառայր և  
քար,

Ա'ր օր ևաճաճ րնք-քնքե դա քրե յօ  
լէր,

Ալէ՛ք Ըքրօրք դա քրօքայրե---- օյծիրք  
դա դաճոյր!

Ո՞ր ևաճ Ը'ր դա ևաճոյր, դա դ-արձ Ը'ր դա  
դ-յօրձ!

Ո՞ր քնլալք ևա քրայրայճ քրե քոյրօք  
յօ ևէր,

Ա'ր րա՞ծ եօ Ը՛ք ան ք-եալլաճ րդ քեք-  
քա քան քր,

Ա'ր դա քնքե քա քա՞ծ քա՞քե.

Օհ! օյծրեաճ յօ քալլալքայր Ըանդ-  
Ը և դա դՅալ,

Ասր օյծրեաճ օր հ-քրքեաճ Ը քքեդ-  
Յա քրդ քէր,

Ասր օյծրեաճ ան քրեաճ Ըքաճ Ըր  
ան քօրդան,

Ըքր քօրքաճ և քաճայր Ըր քաճ քլ-  
ե դա ք-քօրդ;

Ալէ՛ք քրօճ յօ քրաճ քր ան քրդրդե քեօ  
եօ

(Ըքճ քքալքա Ըքա քրճ) 'րդ քր քքալք-  
քա յօ քեօ,

„Տ յօ ք-քրքայճ յօ քօլ ան քրդր  
և քրքրաճ,

'Տ և քէքքրաճ և Ըքքան, քրօլ դա  
ք-քրքաճ,

Օ! յօ ք-քրքայճօր 'ր յօ ք-քրօք  
քրօր 'ր քրքրօր-

Ո՞ր քրքայճօր 'ր յօ ք-քրօք  
քրօր 'ր քրքրօր-

Ո՞ր քրքայճօր քր քէքքայր քօ  
քօրքօր.

Ար քրքայճօր քրքայճօր քօ քր  
քրքայճօր քրքայճօր քօ քր

Տան քր ան Ը քրաճ քէ քէր ան,  
'Տ է քրքայճօր քրքայճօր քօր;

Իր քօրքայճօր Ը քրքայճօր 'ր Ը ք-քրք-  
լա

Ար քրքայճօր քրքայճօր քր,  
Յր քօրքայճ Ը քէք քան ան քքքա

Ա. քքքայճօր 'ր Ը քէք դա քրդ.

Ո՞ր քրքայճօր քրքայճօր քէր քէ  
քաճ է քր քաճ քէ Ը' քաճ,

Յր քօքար 'ր Յր քօրքայճ քօ քքքաճ  
Ո՞ր քքք քր քան քօր քր քրքայճ.

Իր և քր, քա՛ քա՛ քրք քրքայճօր  
Յօ ք-քրք քօրքայճ Ը ք-քրքայճ և

քաճայր,  
քրք քօրք քօրք դա հ-քրք քօ քքքայճ

'Տ քէք քքքաճ և քրքայճ քաճ ևա.  
Ալէ՛ք, քրքքայճ քր, Ըր քր ևան քր,

Ար քա՛ քրք քրքքե 'դա ք-քրքքե,  
Յօ ք-քքքայճ ևաքրք քր քրքքաճ

'Տ Յր քքք քր քր 'դա քրք քր քր.  
քրք քօրք քօրք ճան քրքք քօ քքքաճ

Ո՞ր քքքալ քօ քքքայճ քօ քօ,  
Իր քրքա քրք քքքաճ քօ քքքայճ

և քքք քրքքայճ քրք քօ.

PHILO-CELTIC.

The Philo.Celtic Society's annual pic-  
nic comes off at Scheutzen Park on  
Thursday, Sept. 6th. It is expected  
to be the largest the society has had  
in a long time. The music will be  
by Professor Walters, who gave ex-  
cellent satisfaction at the ball.

Professor Egan, the celebrated I-  
rish piper, will, as usual, discourse  
on the bag-pipes.

T. O'K. It was not because of the non-renewal  
of your subscription that the Gael did not reach  
you. We mailed it to you as usual, so that it  
must have gone astray in the mails.

We would here remark that we have not ceased  
to mail the Gael to all who became subscribers to  
it, even though their terms be expired, and we  
hope that those who do not wish to continue, will  
extend the same courtesy to us by so notifying us.

The term of all subscribers who got the 3th  
number of the first volume is now expired, and we  
hope they will renew it, and try to get another  
subscriber to accompany them.

A few ordered the Gael over twelve months ago  
and have not yet paid their subscription. This is  
a delicate point on which we would not like to  
dwell, but surely, a little journal straggling to  
extend a principle which should be dear to every  
child of Erin should be shown some consideration.  
Some will say that they will pay when their year  
is up. Now, this is like begging the question, or  
reflecting on the stability of the Gael. Its stabili-  
ty is indicated in another page, and all those who  
make the insinuation will not receive another copy  
through this office. They will get no other jour-  
nal published on such conditions and the Gael  
will be no exception to the general rule. So that  
those who are afraid to risk the large sum of sixty  
cents on the only Irish journal published in Amer-  
ica may keep it.

Subscribers who do not get the Gael regularly,  
would oblige by sending us a postal to that effect.

## ԱՎՐԱՅԻՆ ԱՅՐ ԵՅՐԿՈՆ.

Above is the title of a very neat and tastefully gotten up sheet of music which we have received from our co-workers,

## ԸՈՂԻԼԱՐՈՒ ԸՆԱՆՈՒՄ ԶՅՈՅԾԻԼ,

Belfast, and which contains but the first and second numbers of a series of such songs, which this society intends publishing.

We had occasion last month to notice another publication issued by the same society in the shape of an interesting pamphlet containing a lecture delivered by its talented and enterprising secretary, Mr. Marcus J. Ward, on his experience amongst the peasantry of Tirconnail, and in which the lecturer graphically pictures the many beautiful old customs still prevailing among the Gaelic speaking population, of this truly Irish locality, while at the same time he deplores the evident inroads being made by the more modern and certainly not improved institutions of their Cockney neighbors.

The present publication is in keeping with all others issued by our Belfast friends, who seem to mean business. Notwithstanding the fact, that their society is only a little over a year in existence, they have done more real work than any other we know of, in the same space of time.

The songs before us are the late Dr. McHale's translations of Moore's "Shamrock", and "When Thro' Life Unblest We Rove". The music, we observe, is suited only for a single voice, and we think our friends have made somewhat of a mistake in not having it arranged in parts to suit choruses such as are connected with most Irish classes, as the songs would then become far more general, and would fill a want long felt. The price of each sheet, containing two songs, is fixed at the very modest price of sixpence, and considering the novelty of the enterprise, and the limited sale which they must unfortunately command for some time at least—the figure is remarkably low, and will compare favorably with the prices charged for even the cheapest class of music in this country, while the general get up is immensely superior to anything we have seen here.

We must certainly congratulate our friends on their present effort, hoping they will continue the good work of popularising the beautiful Melodies in the old tongue, and that the beginning set by them will act as an incentive to similar societies, both in Ireland and this country, to encourage the study of Irish music, which should now, as formerly, go hand in hand with the study of the language.

Send sixty cents for the GAEL; it will teach you to speak and write Irish.

## Irish Land Laws.

A great mistake has been made in attributing the misery of the Irish people wholly to the Irish laws. The land of any country by Natural right belongs to the people of that country—not to individuals. It is the legitimate source from which government expenses can be derived, and, therefore no government can give it as a free gift. It is then only just that those who have the use of the land should pay to the community a fair price for such use—the proceeds to be applied to government expenses and to works of public utility. Every member of a community cannot be engaged in agriculture. There are various other commodities necessary for human enjoyment besides the produce of the land. Those then engaged in producing them are entitled to compensation as well as the farmer. So the mutual exchange of the product of labor and mechanical skill embraces the trade and business of a community. Here is where the Irish are impoverished. The produce of the land is swept away into the pockets of absentee landlords and English manufacturers.

If the land of Ireland were free to-morrow the people would be poor because the produce of the land would be exported for English manufacturers. But if these articles of manufacture were produced at home and exchanged for the produce of the land. The people of the land would then multiply, become wealthy and happy. This is what Ireland wants—absolute government. *Fix.*

## CORMAC'S INSTRUCTIONS,

(Continued from page 205.)

Oh! descendant of Con what was thy deportment when a youth?

I was cheerful at the banquet of *Míodh Chuarta* fierce in battle, vigilant and circumspect; kind to friends, a physician to the sick, merciful to the sick, merciful to the weak, stern towards the headstrong. Although possessed of knowledge, I was inclined to taciturnity, although strong, I was not haughty; I mocked not the old although I was young; I was not vain although I was valiant, when I spoke of a person in his absence, I praised, not defamed him, for it is by these customs that we are known to be courteous and civilized.

Oh! grandson of Con, what are the sweetest sounds thou hast ever heard?

A shout after victory; praise after desert.

Oh! grandson of Con! what is good for me?

If thou attend to my instructions, thou wilt not cast away thy generosity or spirit for food or for *curim* for a hospitable name is better than food—You cannot be splendid without horses, nor festive without *Quirm*.

Oh! grandson of Con, what is the most detestable sight thou hast ever seen?

The countenance of an enemy in the field of battle.

Oh ! grandson of Con, what is good for me ?

If thou attend to my command thou wilt not mock the old although thou art young, nor the poor although thou art rich, nor the naked although thou art well clad. nor the lame although thou art agile, nor the blind although thou art clear-sighted, nor the feeble although thou art strong, nor the ignorant although thou art learned. Be not slothful nor passionate, nor penurious nor idle, nor jealous; for he who is so is an object of hatred to God as well as to man.

Oh ! grandson of Con, how are the human race characterized ?

The sedate are wise, the patient are pious, the learned are desirous of acquiring knowledge, the lover of his tribe is anxious to relieve them; the untaught are stubborn, the strong vain, fools are given to laughter; the possessor of the kine (i.e. *the rich man*) is proud, the ignorant are quarrelsome, the wounded are timid, the timid wary, &c.

Thus I characterize the human race.

Oh ! grandson of Con, what dost thou deem acts of folly ?

To pass hasty judgments, to excite th anger, to speak foolishly after a wise man, to gainsay the truth, to be melancholy at a banquet, to laugh at the aged, to conceal historical facts, to contend with the foolish, to be proud with a king, to speak without wisdom, &c &c.

Oh ! grandson of Con ! I would fain know how I should conduct myself among the wise, and among the foolish; among friends and among strangers, among old and among young ?

Be not too knowing nor too simple, be not proud, be not inactive, be not too humble, neither be haughty, be not talkative, neither be too silent, be not timid, neither be severe. For if thou shouldst appear too knowing, thou wouldst be satirized and abused; if too simple thou wouldst be imposed upon; if too proud thou wouldst be shunned; if too humble, thy dignity would suffer; if talkative, thou wouldst not be deemed learned; if too severe, thy character would be defamed; if too timid, thy rights would be encroached upon.

Oh ! grandson of Con, how shall I distinguish the characters of woman ?

I know them but I cannot describe them. Their counsel is foolish, they are forgetful of love, most headstrong in their desires, fond of folly, prone to enter rashly into engagements, given to swearing, proud to be asked in marriage, tenacious of enmity, cheerless at the banquet, rejecters of reconciliation, prone to strife, of much garrulity, c.&c.

He who listens to evil women shall be drowned in the waves or consumed in the fire, they are sharp weapons, they are wounding swords pursuing thee, they are serpents in cunning, they are darkness in light, they are evil amongst good, they are the worst of evils. Until evil be good, until

hell be Heaven, until the sun hide his light, until the stars of heaven fall; woman shall remain as we have stated. Woe to him, my son, who loves, desires or serves a bad woman ! woe to every one that has got a bad wife.

Oh ! grandson of Con, what are the most lasting things in the world ?

Grass, Copper, Yew:

Oh ! grandson of Con, what is bad for the human body ?

Too much sitting or lying, long resting, raising neavy loads or any exertion beyond strength, too much running or leaping, looking at the sun, cold, *fresh cuirm* (beer), heat, hunger, gluttony, intemperance, overmuch sleep, bathing after meals, heavy sleep, slumbers, drinking deeply, c.&c.

Oh ! grandson of Con, who is he whose protection should not be relied upon ?

A miser or inhospitable man.

My son, if thou attend to my instructions, let not thy law-giver be a man of many associates, thy butler a lover of dainties, thy *fosadh* (*waiter*) a lazy complaining man, thy miller, a *festive* man thy messenger, an angry peevish, impertinent man thy secretary a talkative man, thy cup-bearer a drunkard, thy foot-man (*door keeper*) a bitter, haughty man, let not thy counsellor be a rash man.

We learn from the Tuam News that a number of persons were summoned by the police of that town for possessing unlicensed dogs, and that in all instances the squires were fined *one penny* and the plebians *five shillings* ! We presume the squire's dog was considered less vicious than the poor man's. Such is the impartiality of British *Justice*.

### THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
Δ	a	aw	η	m	emm
b	b	bay	η	n	enn
c	c	kay	o	o	oh
ο	d	dhay	p	p	pay
e	e	ay	p	r	arr
f	f	eff	r	s	ess
3	g	gay	τ	t	thay
j	i	ee	u	u	oo
l	l	ell			

The GAEL can now be had of all news-dealers at five cents a copy. If your news-agent makes any excuse, say he can get it through any of the news agencies; or send sixty cents to us and it will be mailed to you one year



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